

The Onyx Informer

Northeastern University

Northeastern's newspaper designed for people of color

March 1992

Alphas crowned Quiz Bowl '92 champs

By Michelle Lance
Onyx Staff

Members of Northeastern's Alpha Phi Alpha Fraternity Inc. Sigma Chapter, won the annual Quiz Bowl sponsored by the African-American Institute on February 27.

The score was tied at 170 points with two minutes to go when Michael Brown, Mslunson Delly, Sean Hamer, and Kwame Ndzbah scored the 10 points that put their opposing team, the Ralph Bunche Scholars, in second place.

"It feels good to win," said Sean Hamer, captain of the 1992 Alpha Phi Alpha quiz bowl team. "Last year I came in on a second place team, and this year through the unity of the brotherhood, our

combined knowledge gave us a slight winning edge," concluded Hamer.

Although members of the 1992 Ralph Bunche Scholar quiz bowl team: Kurt Harrison, Tanya Francois, and Renee Barksby tried to stay in the race, time was not on their side.

"It's ironic, we lost the same way we won last year," said Kurt Harrison, captain of the 1992 Ralph Bunche Scholars quiz bowl team. "But it's cool, all of it was done in fun. I'm a little disappointed that we lost, but it was a good competition," stated Harrison.

The quiz bowl consisted of two rounds of questions covering categories such as: politics, literature, current events, Africa, music &

entertainment, sports, black inventors, and famous quotes. Each team was allowed to answer toss-up questions worth 10 points. If either team answered a toss-up question correctly, they were given the opportunity to answer a bonus question worth 15 points. However, if there was concern about any of the given answers the judges' ruling was final.

Ella Robertson, assistant dean and director of Minority Student Affairs, Prof. Bill Lowe; Rosemary Williams, administrative assistant of African-American Studies and Robert Grier, associate director of the Ell Student Center were judges.

Members of the winning team each received \$200 to



Tic Toc, Tic Toc! Team members of Alpha Phi Alpha Fraternity, Inc. race against the clock to score the winning 10 points.

(Photo by Chris Herbert)

be distributed in their tuition accounts; cassette disk packages of famous musicians, including a "Listen To Your History" cassette disc and mounted Black History Month posters entitled "Listen To Your History." The second place team members were given \$150 to be deposited in their tuition

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Omega goes diamond

By Chris Herbert
Onyx Staff

February is Black History Month. A time to recognize our ancestors who have contributed so much to African-American history. It's only fitting that Omega Psi Phi Fraternity, Gamma chapter, celebrated their diamond anniversary February 7-9, 1992, at the Westin Hotel-Copley. Founded by Edgar A. Love on Dec. 13, 1916, Gamma chapter is the third oldest

chapter in the 75-year history of the fraternity.

The celebration began with a welcome reception at the Westin Hotel. Brothers initiated into the fraternity as far back as 1952 mingled with the neophytes of 1992, joyfully telling tales of yesteryear. At the height of the reception, old and new brothers engaged in an "Omega Sing Off," where members from the '60s and '70s battled brothers from the '80s and '90s.

"It was a good feeling to

hang around brothers who pledged as far back as 1952 who are now dentists and lawyers and have grandchildren," said brother Derrick Greene, who was initiated Spring 1990. "It's amazing that brothers from all walks of life can talk and relate to each other as fraternity brothers and more importantly, as black men," he said.

Brother Montee Bud Mosley, vice-president of Isaacson, Miller Inc., gave

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Atomic Dogs: Members of Omega Psi Phi Fraternity, Inc. take a picture break during their 75-year celebration.

SG Rho nourishes their "black roses"

Damola Jegede
Onyx Staff

Red roses are for love, black roses are for mourning, right?

The ladies of Sigma Gamma Rho Sorority, Inc., Kappa Nu Chapter say wrong. The sototy, at a program entitled A Tribute to African-American Men: Our Black Roses presented three black men with black roses in a show of love and appreciation for their accomplishments in the black community.

The black rose has a sense of life, "it grows and develops," says Nicole E. Smith, president of this undergraduate chapter.

The growth and development of a young African-American male student was acknowledged for the first time in the history of the annual event. Northeastern University sophomore Ronald Hamilton says he was surprised by the honor, but that he was grateful.

"My mom often said that we are really blessed. Now I realize what she was saying."

Honorees from the professional field were: for education, Dr. Ronald Bailey, department chair of African-

American Studies and for arts and sciences, David Vaughn.

"We are letting them know as black women that we stand beside them, whether in academics, educating young people, arts and entertainment, student activism, whatever the field. We are there and we recognize what they're going through," says Karen Johnson, operations manager of the African-American Institute and a member of Sigma Gamma Rho.

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editorials

America the beautiful?

Imagine that thousands of blond-haired, blue-eyed Europeans washed up on U.S. shores in rickety boats, claiming that dictatorial rule in their country is a threat to their dignity and human rights. History says that American flags would unfurl, trumpets would sound and politicians would make moving speeches as America rushes to save the day for these poor new-comers.

Yet, our government is repatriating such black-eyed, wooly-haired newcomers,

even though 50,000 Soviet newcomers, mostly Jews, will be admitted into the United States this year. Our government is repatriating such black-eyed, wooly-haired newcomers, even though the U.S. fished up enough money to settle Cuban newcomers fleeing Castro.

Racism. The word is neither unfamiliar nor unfelt by any non-white adult in America. Still, it stuns me how our government can display such vulgar indifference towards the fate of our

Haitian brothers and sisters who seek refuge from political terrorism, spawned partly by past U.S. support of Haitian dictators.

A couple of weeks ago, I attended a Boston City Council meeting where Democratic Councilor Charles Yancey asked the council to approve a resolution encouraging President Bush to halt the repatriations and grant temporary status to Haitian citizens.

The matter consumed no more than five minutes of the

council's time when Councilor Yancey's motion was suspended and debate on the topic was forbidden by Council President Christopher Ianella.

In my opinion, the unadorned truth of the matter is that President Bush, Council President Ianella and the like do not care what happens to these black refugees. If they did, they would not be throwing them back into the hands of violence and death, justifying their actions by contending that Haitians are fleeing for economic and not political reasons.

However, in numbers there is strength and I believe that if every African-American

can were to write a letter to the White House, then the outcry would be too vast for the government to ignore.

Instead of standing on the sidelines shaking our heads, it is our duty as African-Americans to demand that black refugees receive the same treatment as Europeans who land on our shores. We must write our congressmen, call our state representatives, we must participate in rallies and even coordinate rallies. Less than that implies a condonation by African-Americans of U.S. treatment of our African-Haitian brothers and sisters.

Azell Murphy, Co-editor

An ode to pledging

The end of an era has come. Pledging is now seen in wisps and whispers as old heads in black greek-lettered organizations sit around, saying "When I was on line..." Younger members roll their eyes and chuckle at this oh-so-familiar scene.

I was struck by the fact that I could actually be considered an old head last quarter when I told someone that I had pledged in spring of 1989. Her eyes widened, and she said, "1989? Oh my God, you are old."

I laughed ironically, as I remembered that this was my reaction upon learning that people had pledged in 1983 or 1986. Pledging, in its purest, most idealistic form, was a process designed to make potential members of a sorority or fraternity close over a period of time... a year, a semester, a quarter, weeks. The theory was that if a group of men or women were put together under stressful circumstances where they had to think quickly, cohesively and with interests of the entire pledge club foremost in their minds, the pledge club would become as close a blood sisters or brothers.

Sisterhood. A concept that I, with only a younger brother as sibling, was not totally familiar with. For most of my life, women were a mystery to me. My friends in elementary and high school consisted mostly of black men, with a few girlfriends who were not of my culture. Having a brother, I was actually more familiar and comfortable with the black male mind-set than the black female way of thinking.

Still, sisterhood with women of African descent was something that I yearned for. When I went to school in Washington, DC, I came

across a caliber of African-American and Nigerian women that I had never seen before. These women were on. I was fascinated. They carried themselves with a self-confidence bordering on arrogance, they were well-groomed, well-spoken, sophisticated, intelligent, charming. They knew who they were and where they were going. They made me proud to be a woman of African descent. They were my sorors Sharon Pratt Dixon, Phylicia Rashad and my mother, Dr. Carrie N. Dickens-Guscott. Delta Sigma Theta Sorority's Dorothy Heights. Women who were about something. I said to myself, "wow!"

On George Washington University's campus, I looked around and saw a group of women who were in school, yet doing community service. Refined, yet friendly and approachable. Graduates of this chapter were in law school, medical school, dental school, getting masters in engineering, in education. One night, I was entering my dormitory, and in the lobby was a swarm of black women. This was a rare sight in my dorm, and my curiosity was peaked. I looked in, and I was spotted. A women in red.

She beckoned. "Come on in."

Slowly, I did. Why are all these black women here, I asked, jokingly.

And she told me. The members of her sorority, Alpha Kappa Alpha Sorority, Incorporated, were having a little get-together to learn about some of the young women on campus, and have them learn something about her sorority. She informed me that I was welcome to stay.

This was the beginning of one of the most exhilarating,

challenging and difficult experiences in my life. I pledged with five other women who I came to call Soror, a latin word meaning sister. And yes, they were and are like sisters to me now. I know that I can call on them anytime, day, or night and anything I need that is within their power to give me is mine. I am proud and grateful that I was pledged. There are many things in my life that I have gone through. There are many things that I have survived because I pledged.

Yes, the power of pledging has been abused. In a twisted perverted form of pledging that I call hazing, people have been killed, injured and mentally traumatized. My definition of hazing is any situation a pledgee is placed in that is unnecessarily dangerous, degrading and silly. It has no purpose, it teaches nothing, it accomplishes nothing. Unfortunately, there are sick people in greek-letter organizations who trip on the power that they hold over potential members. This activity I do not approve of, I do not participate in and I do not condone in any way, shape or form. Pledging is about bringing people to a greater potential by teaching them to love and respect themselves. You cannot love and respect others if it is not within you. The process is about revealing strengths and weaknesses that you may not yet have discovered at a tender college age. It will not remake you. It will not give you an identity. If you do not know who you are, pledging itself will not help you find yourself. Go join the military. Go join the peace corps.

Pledging might lead you to greater focus and deepen the purpose in your

- ANNOUNCEMENTS -

- Karen Johnson of the African-American Institute has organized a Unity Week Planning Committee. If you are interested in joining the committee call Karen at x4919.
- AFR 1211 "The History of African-Americans in Science, Technology and Medicine" will be held April 14 at the Kennedy Library from 5:30 - 7:15 p.m. For more information, call 929-4554.
- The Black Senior Committee is having a second "Ken's Pub Jam" on April 11 from 9 p.m. to 2 a.m. Come jam with N.U.'s black seniors. Positive ID is a must.
- The Commuter Referral Service, located at 243 Ell, provides information about on and off-campus

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All tied up

'92 Oratory marks unmatched competitiveness

By Azell Murphy
Onyx Staff

Oratory 1992

Eleven Northeastern students won the respect and admiration of hundreds when they stood before fellow students, administrators, friends and strangers and presented speeches at Northeastern's ninth annual oratory competition.

The oratory, which is dedicated to the late Dean Roland E. Latham, the first dean of Minority Student Affairs who boosted black student enrollment at Northeastern from 25 to 1200, was extremely competitive this year.

Given a choice of six topics to choose from the competitors addressed just three: the controversy surrounding all black male schools, the correlation between changing values in the black family and the problems of black youth today, and the treatment received by Haitian refugees trying to enter the United States.

Coming in first in the upperclass division and leaving the competition \$450 richer was senior Derrick Greene whose topic was all black male schools. Greene's speech defended the institution emphasizing that "our black men are dying and no one seems to care."

"Our black men are not dying between the ages of 20 and 29," said Greene in his speech. "Fifty percent of all black males (in that age group) are in jail, unemployed, on parole or on probation - they are already dead."

"Our black men are not dying between the ages of 15 and 20. Homicide is the number one cause of death (for black males in that age group) and the murder rate has increased almost 70 percent over the past four years - they are already dead."

"Our black men are being murdered between the ages of 5 and 10 by public school systems across the country," Greene said.

"I was really surprised when my name was called for first place," commented Greene, who is program director of Northeastern's student-run radio station WRBB.

"Everybody's speech was excellent and well thought out. The judges had a difficult time. I'm glad I wasn't in their position."

Valencia Hughes and Earl Brown tied for second place securing \$250 each.

Hughes, a senior, captured

the audience when she personalized statistics of teenage pregnancy. Hughes highlighted the problems facing black youth as a result of changing values in the black community when she spoke about "Kenya, a teen-age mother who lives just down the street in Mission Hill."

Brown, last year's oratory victor, impressed the audience with his familiarity with his topic. Brown had memorized his speech and used no notes.

It was a fateful evening for Darrell Williams, a minister and Quan Smith, president of Northeastern's Black Student Association, when they tied for third place, marking the first time in the history of the oratory where four contestants tied. Both participants expressed the need for all black male

Natacha Alexandre and Kadja Cyllah.

Ms. Marva Perry, assistant dean of Minority Affairs in the college of Arts and Sciences, served as a judge and was enthusiastic about freshman participation in this year's oratory.

"You could tell that (the freshmen) put a lot of time and energy into their presentations," said Perry. "They were well prepared and extremely courageous."

Daniel Irby, a member of Northeastern's Speech and Debate team, floored the audience with her talent when she placed herself in the shoes of seven characters as she performed a scene where a little black girl has her first bout with racism. Irby's solo performance sucked the audience into the hearts of each character and received a standing ovation.

Oratory's past

Since the oratory's inception, choosing judges for the competition has undergone some scrutiny and lots of changes. According to Dean Motley, associate dean and director of the African-American Institute and oratory consultant, the judges were first made up of students, but skeptics complained that students may not be fair in their judging if they had friends in the competition.

In 1983 the organizers formed an advisory committee made up of administration and students to judge the participants. Still, some people thought biases could still influence judges, Dean Motley said.

Finally the organizers tried bringing in faculty members from other universities to judge the students. But because the oratory falls on the first Tuesday after Washington's birthday, potential judges would have still been on vacation.

Preparing for next year's oratory

Next year Dean Motley said Sarah Ann Shaw, a reporter for WBZ-TV Channel 4 and Derrick Jackson, a Boston Globe columnist, will be two of the judges.

The 1993 competition will mark the 10th anniversary of the Oratory Competition and it was revealed that next year's first place winner will go home with a thousand dollars. The first place prize is said to increase each year by \$100.

speaking out

Plan K

By Anthony M. Williams
Onyx Staff

In this day and age we are constantly being confronted with problems in education, violence, drugs, etc... and for some reason, the black community's plans fall short. We have to realize that we can't keep falling short and allow ourselves to get comfortable. The black race has come a long way but has a long long way to go.

I personally think that for the most part, blacks have gotten too relaxed and feel they have found their niche or place in the whole scheme of things.

They see a "Cosby Show," a tool used to control the minds of the masses, held in control by the government. They see an "Oprah Winfrey Show." They see a black soap opera (which is channel zero). They see a "227" and a "Roc." They now can get a BMW on payment, a few luxuries, furniture and clothing and they begin to mentally say, "Aaaaugh yes, I'm happy, I'm content, I'm satisfied."

Well, I'm here to say you should have had a V-8, because ain't nothing going on but the rent.

For some reason or another, every time the black community comes up with a plan, that plan's purpose is defeated through self-destruction by the implementation of an outsider, "the significant other."

We had Plan A: a Renaissance: where black authors and actors were prevalent. But that was defeated when those actors were not depicted on screen. If they were depicted it was black face.

As for the black authors, their works, films, books, etc. were never distributed throughout schools, thus there was neither knowledge nor a desire to acquire knowledge about those writers' philosophies.

Or they would not give black authors the credit they deserved. Instead they perpetrated as if the characters were white actors instead of black. For instance, Beethoven was black. His race, however, has never been credited for his great contributions.

We had plan B: to have positive images of black people on television because the media's image of black people deserved no respect, since you only heard of the negative and not the positive.

They are trying to defeat that effort, and the attempt is easily recognizable. "The Simpsons," a cartoon, is going up against "The Cosby Show." They had to think of something unreal to even give "Cosby" some competition.

The effort is seen when you watch a program called "COPS" and they show black men and women as everything except civilized. The whole scenario and "umph" behind Plan B has been diluted because, ultimately our "significant other" is the one who says what goes on television and what doesn't.

Then we had Plan C: black college graduates giving back to their community. But Damn!... They're being tempted by offers from the "significant other" and moving into suburbs, leaving their true communities drained and minus one able black person that it started with.

Black college graduates have to realize they should not be leaving college with the intent to be served by their black communities but serve their black communities.

So now, while we're working on Plan D; a plan for our aggressive and expeditious progress, they're working on a plan to effectively and systematically prevent our success as a black nation.

So, let's not give ourselves much leeway and put ourselves way ahead of the game. Let us start on our Plan K. Each and every one of us needs to find out what our Plan K is and whether or not the plan works with the larger scheme of things, as well as the motives and goals of the whole.

Be sure though, that you don't get caught up with the KKK, or rather what "Scoop" would call the K'ant see, K'ant do, K'ant help category. While trying to find your Plan K just remember Martin Luther "K'ing's dream and his words ... "we shall overcome."

I love it when a Plan comes together!

"Among a number of many other things there's a dark and a bright side to life. You can either live to be positive or live your life in strife. A man is a man who could acknowledge and control his own life a plan. While trying to expand he becomes more of a man."

Scoop Williams

Fashion or Statement?

Controversy surrounds X paraphernalia.

By Michelle Lance
Onyx Staff

In Roxbury, two doors down from a planned Malcolm X and MLK Jr. bookstore, youths wearing sweat shirts and caps inscribed with Malcolm's name gather on Saturday afternoon in a Warren Street barber shop to watch a video about his life. They can relate to Malcolm because he was once one of them, a black teenager in Roxbury."

Boston Sunday Globe
February 16, 1992

Why is everybody wearing the hat? The Malcolm X hat is a common article of clothing for today's society. This black baseball cap with the large block symbol of an X has become more popular than a Georgetown baseball cap. People everywhere seem to own the hat, the t-shirt or a button. Malcolm paraphernalia is so popular that you can't walk down a city street without seeing an X.

Perhaps it is just a fashionable item of clothing to some, but this hat was designed for a reason. People buy it for a reason, and most importantly everyone, black or white, are sporting it for a reason.

The hat was created by Spike Lee to promote his upcoming movie on Malcolm X scheduled to be released this year. Like many of his other movies such as *Jungle Fever*, *Do the Right Thing*, and *Mo' Better Blues*, Spike Lee has created items to help sell the movie; however the X hat has become more than a publicity promotion. It's become a statement.

Many students at Northeastern believe that the X hat has taken the X out of context.

"People don't really know the definition behind the X," said Daphne Moore, a black student. "They're just wearing the hat to be wearing it."

"The hats are similar to the African symbols," said David Reid, a black student. After the movie comes out, you might not see anyone wearing them." However, David also said that the hat is like any other sort of black paraphernalia. He believes that there are different levels of African-Americans who

like to relate their dress to their beliefs.

"Some people that are supremacists wear all sort of black paraphernalia, and it's understandable", stated Reid. "And then some people wear it just because it's out there. I was watching basketball the other day, and I saw this Asian guy wearing it. Maybe he thought it was the greek symbol X. I don't think everyone that wears the hat, understands the significance behind it or what it stood for," said Reid.

There has been concern about the different groups of people who exhibit these hats, and why they want to wear them. Some people feel it's one more aspect of black culture that is trying to be adapted by others. For example, you have a lot of white and Puerto Rican rap musicians today, yet a few years ago many people could not tolerate the sounds of black rap music. It was considered a negative catalyst, used to stir up trouble.

Malcolm X was thought to be a negative catalyst. Society was scared to death because one black man could release the anger of thousands. He encouraged blacks to take action and fight for their rights. One of his philosophies was that blacks were a nonviolent people to those who were nonviolent with them; but blacks were not nonviolent with everyone who portrayed violence towards them. An "eye for an eye and a tooth for a tooth," spoke Malcolm.

Some say the hat is just another opportunity for white supremists to make fun of yet another black leader.

"I feel white people shouldn't wear the hat because they don't know what it means," commented Hyynes Bakri, a black student. "It's like an experiment. Let me put the Malcolm X shirt on and see how people react. There was more to Malcolm than just an X. I feel people should know who made Malcolm, and look beyond the X," commented Bakri. "The powers that be have taken Malcolm and ... diminished him to just an X. It's disrespect."

Another black student, Kwame Ndzbah feels the hat is appealing, but

exploitive. "I never see one X hat," said Kwame, "I see a million and one."

"I was with a friend, and we saw this white lady wearing an X hat," said Ndzbah. "We asked her why she was wearing the hat, and she said that there was a black history program at her school. She said it was about Malcolm X; however she does not know about a lot of black leaders, except for Martin Luther King and Malcolm X. We asked her if she knew the year of Malcolm's assassination, and she said it was sometime in 1969. As she walked away she said it was too much to learn about in a lifetime, a person couldn't be expected to learn everything in a lifetime.

Daphne Moore believes the hat is more than fashion, it's a statement. "I think that a lot of white people are trying to do, act and say everything as black people do," said Moore. "They are trying to show the black community that they are not prejudice. I hate it."

Although the hat was originally designed as a movie promotion, it has caused an surge of interest of Malcolm X and who he was. People want to know why he was so important and why there is a movie being made about him.

A student who chose to remain anonymous believes people are forgetting who Malcolm X really was. He also believes that Malcolm wasn't always a great Muslim minister preaching faith and good to his people. He served time in jail. This student also said that Malcolm's legacy may be presented in too much of a positive aspect.

Steven Frumin, a white student, believes that Malcolm went a little overboard. "I think that you can't go too far too fast - you need to take a breath and go slowly," commented Frumin. "Martin Luther King was a good example. He didn't go overboard and by doing that he gained the respect of many Americans," concluded Frumin.

The reality is that Malcolm served time in prison, but he was released from prison a rejuvenated man. He had done a lot of violent things in his life, however he used prison life to rejuvenate

himself. He became a self-educated, and better principled individual. Revitalization was the key to Malcolm X. His experience and life is one more example of how society can "screw up" an incredible mind. Malcolm overcame the broken home, broken life, broken child epidemic.

During his early political career, Malcolm talked about his anger and hatred for white people. He believed that it was the white man's oppression that caused the black male to fall. Malcolm wanted blacks to realize that they did not need the white man; he increased black awareness about injustice in a racist society. His original solution for survival of blacks in a white society was for blacks to create their own society, with their own economic system.

Malcolm's attitude changed when he returned from a teteat to Mecca (the Holy Land of Islam) and he experienced a different relationship with whites. Instead of speaking about separation from whites, Malcolm spoke about unity; however, he cautioned us not to forget those who helped to caus the black race to fall.

"Malcolm X got a bad reputation, because what he stood for initially and went around claiming hate," said Josh Tevekelian a residential assistant for Residential Student Life, who is white. "After his trip to Mecca, he came back with a different outlook. When I see kids today wearing hats, it's positive. Malcolm X did play a big part in opening peoples eyes," stated Tevekelian.

"Book store shelves are overflowing with Malcolmabilia from his speeches to his FBI file. The autobiography of Malcolm X, which was ghostwritten in 1965 by Alex Haley, is taught in High Schools and colleges world wide."

Boston Sunday Globe.
February 16, 1992

According to Rosemary Williams, the administrative assistant of Northeastern's African-American Studies department, the hat has become a good way for people to learn about Malcolm's beliefs. Williams also says the

people who wear the hat are associating a part of their life with Malcolm.

"Any time people wear a symbol, they eventually have to find out what it means," stated Williams.

"There has been a surge in research about Malcolm. I have noticed that more people are wearing Malcolm X paraphernalia - people are feeling something. We are living in a time period now when people are ready to fight back, and this is what they want to do."

Karen Johnson, coordinator of Operations for the African-American Institute at Northeastern, compared the hat to religious symbols. "It's like wearing someone else's religious item. It behoves people to be knowledgeable about what you put on," said Johnson.

"We have to be conscious and aware," stated Johnson, "and a lot of the us who wear these hats are not. If we were, we would not be out there killing our brothers."

Johnson believes that if someone would take the time to ask people why they are wearing the hat, they would try to educate themselves and be prepared to answer questions informatively.

"Similar to the African medallions, the hat has become a fad," stated Northeastern's Black Student Association president Quan Smith. "You can ask some kids to name 10 countries in Africa, and they wouldn't know; and then you can ask people who wear the hats to speak educationally about Malcolm."

Perhaps the X hat has become such a popular fashion because it represents Malcolm. It's easy to relate to someone who can empathize with your problems, and it is possible that many people today have experienced some of the similar struggles in life that Malcolm X faced.

Most say it is important for people to think about what they are wearing, how it affects others, and what type of image they are portraying about themselves. More important is what we know, and what we say. Many consider the best answer to any question is a knowledgeable one.

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Mwanza - 6
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 Iota Chapter

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*Pass the Delta Torch
 and let the legacy live on.*

*We love you
 Sorors
 Oo-Oop*

*D.S.T.
 Doing Serious Things ...*

ΔΣΘ

Student on the move

By Shanta Raveen White
 Onyx Staff

Ron Hamilton, a sophomore from Delhi, New York has managed to be active on campus, involved in the community and stay focused on academics.

During his freshman year, Hamilton helped organize Unity Week, an annual Northeastern event, and Kwanzaa, an African-American holiday celebrated at the African-American Institute around Christmas time. He also participated on the winning team in the 1991 Black History Quiz Bowl. The same year he was a recipient of the Norma V. Woods Award, a service award given to students by the African-American Institute, all the while maintaining a 3.2 grade point average to keep his Ralph Bunche Scholarship, an academic scholarship awarded by Northeastern.

"Involvement in various activities has taught me to budget my time," said Hamilton. "It's our (students') responsibility to get involved whether you like it not," he said.

With that frame of mind Hamilton works for the

Urban League's free lunch program.



Ron Hamilton

"The Urban League pays for meals so that kids that usually don't eat lunch would get it for free," explained Hamilton.

Hamilton credits his success to his mother. Hamilton says that since he was the only black in his high school, his mom gave him a lot of support and advice which reassured him of his talents and chances for achievement.

Hamilton started his second year the same as the previous one; as an active participant in all things that interest him. He is a member of Northeastern's Black Student Association, and

once again helped organize this year's Kwanzaa celebration.

Hamilton is a member of Northeastern's chapter of the NAACP and the National Association of Black Accountants. He volunteers income tax assistance to communities that would otherwise pay \$150 or more for the service. Hamilton was recognized by his peers this year when the ladies of Sigma Gamma Rho, Kappa Nu chapter, honored him with the "Black Rose" award, for academic excellence and achievements in the communities.

Hamilton, who says he "found sophomore year hard" ended the fall quarter with a 3.67 grade point average and a co-op position at Cooper and Lyberand, a tax accounting firm in downtown Boston. He hopes to one day be a tax accountant in Boston or San Francisco.

When asked if there was anything he would like to encourage his fellow peers to do, Hamilton said, "Try to get involved in the community and know who you are. We are all going to be leaders one day."



GOTCHAI Marquis Harper is all teeth as friends greet him with a "surprise" for his 21th birthday celebration.
 (Photo by Byron Hurt)

● Omega Psi Phi

continued from page 1.

his reflections of Gamma chapter on Saturday afternoon saying that when he attended school in Boston, "fraternities and sororities were the bulk of the social units for black students in Boston."

Brother Gene Marshall, on the topic of black male extinction added, "I can see it coming. If you don't know the game your playing, then you can't play," he said. "We have to pull each other along and stop looking for handouts. We need to create for ourselves."

"Gamma chapter is something that brothers old and new hold sacred... Its been here 75 years before me and will be here 75 years after."

- Sharieff Christmas

"A Night of Kings and Queens" capped off the night when men and women donned their best garb at the Omega Psi Phi/ Delta Sigma Theta semi-formal. It wasn't long before George Clinton's "Atomic Dog" got the "Ques" on the hard-wood floor to perform an impromptu step show.

But step shows and semi-formals hardly mark the significant contribution that Gamma chapter has made to the Boston area for the past 75 years. Service to the community is an essential part of Gamma chapter.

"Various members of the fraternity, from the 60's to the present, have committed

their lives to service," said former basileus Larry Simon.

Social action programs run by the chapter include food distributions to the homeless, helping out at Rosie's Place, a home for battered women, and having study sessions to promote scholarship for college students.

The Gamma chapter of today is not much different from the Gamma chapter 75 years ago. It is still comprised of all the Boston area four-year universities and colleges, including Tufts, Boston University, Northeastern, MIT, Harvard, UMASS-Boston and Wentworth and is still proud of being a single lettered chapter.

"Gamma chapter is something that brothers old and new hold sacred," said neophyte brother Sharieff Christmas. "It's been here 75 years before me and will be here 75 years after. We, as brothers of Omega Psi Phi, will always hold Gamma chapter deep in our hearts," said Christmas. "It's my duty to keep it at the same intensity and level of enthusiasm as brothers of the past did."

Basileus Greg Hunter summed up Gamma chapter's survival in two words: "Perseverence and service."

"Perseverence is how we got through the rough times," said Hunter. "We try to create brotherhood."

Indeed today's young brothers of Gamma are trying to uphold the same principals that fraternal brothers Langston Hughes; Carter G. Woodson, the father of black history; comedian Bill Cosby; human rights leader Jesse Jackson; and New England Patriots star Irving Fryar have upheld for years.

Seventy-five years of brotherhood, community service and perseverance against the odds, mark Gamma chapter's commitment. The chapter holds rape crisis workshops, scholarship workshops, blood drives and self-defense classes for local communities, in addition to participating in Omega Psi Phi Fraternity, Incorporated's nationally mandated programs.



OLD SCHOOL: Older Gamma brothers sing praises of Omega Psi Phi.

(Photo courtesy of Byron Hurt)



Investing in our future - Potential Northeastern students browse the collection of books provided by the African-American Institute & the Cabral Center at a March 7th bookfair.

(Photo by Chris Herbert)

● Pledging

continued from page 2.

life. It will give you opportunities that you may not have had otherwise.

In milder perversions of pledging, members do not come away from the process with respect and love for their organization, its members and what it stands for. This is unfortunate and it hurts me, and others who know what pledging is about

and what it stands for.

And so it goes. The mishaps that have occurred during the pledge process across the country have clouded the general perception of what black greek-lettered organizations are about. We were all established to serve our community and fulfill a need within. We are still accomplishing our goals, but we are not appreciated for the good things that we do. People can

● SG Rho

continued from page 1.

"I think it's humbling to be recognized by people that you work with," said Dr. Ronald Bailey. "I appreciate this and it inspires me to go and burn the midnight oil. As black people today, we see challenges in all fields."

Dr. Bailey has been instrumental in the restructuring of the African-American Studies Department, and was nominated for his strides in his field of education.

David Vaughn, who was honored for his achievements in the arts and entertainment arena, is no stranger to overcoming challenges and smelling like a rose.

Vaughn has served as a role model for many young men, says Smith. He is currently working at the League Community Center with

young black men and helped organize a Drug Abuse Play sponsored by Boston Against Drugs. He has been teaching theater in the community for twenty years, including dance and choreography.

He is also involved in a Hope and Progress Program. The program is for kids who have been or are in court for not attending school. Those involved in the program must find out why these kids are not going to school and find resources for them, whether it's putting them in a different school setting or a residential program. Many students don't have the self confidence and self motivation, says Vaughn.

"I've worked with youth since I was twelve," Vaughn said, a single male foster parent raising three troubled teens, his philosophy is "if you can save a few, try."

only see the negatives. I applaud whatever measures must be taken to remedy this situation. Still, it hurts me to know that in the future, members of historically black fraternities and sororities won't have what many members of today do have: a love, respect and deeper understanding of themselves and humanity as a whole.

Damola Jegede
Assignment Editor

Vaughn's advice for today's generation is to keep on moving. "Do whatever you feel - don't let hang-ups get you down."

Hang-ups are definitely not a problem for young Ron Hamilton. A Ralph Bunche scholar, and a consistent member of the Dean's List club, he still finds time to do community service in his spare time.

The idea for the annual tribute to black men was rooted in a poem written by Nicole Smith. The poem praises the soul of the black man and urges him to keep striving in their struggle for excellence.

The black rose may die in the winter, but it will always come back in the spring. The world awaits this dark beauty with baited breath.

The
Onyx
Informer

Watch for us every month!

The Black Movement at NU



(file photo)

Black Northeastern students of 1978 'hang out' around the "Nigger Tree" in the Quad.

By Tiniece Roberson
Onyx Staff

The first in a continuing series.

It is 1963. The Civil Rights Movement is in full swing with emotions running high. Black students are reaching the end of their rope emotionally and education is no longer considered a privilege but an American right. Northeastern University, an exclusively white campus, is about to embark on a rather bumpy but productive ride.

Northeastern became the host to minority scholars when the Ford Foundation offered 25 scholarships for the culturally disadvantaged. The scholarships were granted after minorities demanded equal opportunity in education. These 25 students were allowed to attend any major college on the east coast. While this was only the first step in what was to become a lengthy struggle for equal educational rights, many doors in the area of education were opened.

Stephen Eaton, a Northeastern graduate and founder

of what is now Northeastern's Black Student Association, said there was a time when the Black Student Union was the only black organization on campus. Eaton said the organization initiated demonstrations and takeovers of buildings and offices and demanded an increase in the number of black faculty, black students and black administrators at Northeastern.

Northeastern students demanded a facility that would serve as a meeting place for black students; a place of refuge for the students who, until then, had only a tree in the quad to call their own. Joseph Feaster, president of the Massachusetts Community and Banking Council in Boston and Northeastern alumnus, said back then, the tree was known to most students as the "Nigger Tree."

Tony Van der Meer, Northeastern alumnus and president of the Black Political Task Force in Boston said the efforts of the Black Stu-

dent Union and other black students led to the hiring of Ken Williams and Roland E. Latham. Both Williams and Latham became deans of students at Northeastern. Latham's legacy lives on even in 1992. Each year students and faculty pay homage to Latham at the

... a selection of strong-willed students went to Africa to develop an exchange program and co-op opportunities in Kenya ... 25 days of negotiations and brainstorming in an attempt "to implement a miraculous plan."

oratory competition that bears his name.

In addition to the new faculty, two physical structures were developed. One was the African-American Institute at the Norfolk House in Roxbury, the other, the Old African-American Institute housed in the

Forsyth Building.

Eaton said that in both buildings, social gatherings were held, tutors and counselors were made available and black organizations were successfully operating.

"It was like a black college within a white university," said Van der Meer.

In John Eliot Square, where the Norfolk House was located, free medical attention was offered to students.

"The community benefited by learning about their history as well as their health which was vital to their survival," said Eaton.

At the Norfolk House African-American Institute, the focus began to grow and take on more challenges.

According to Feaster, a selection of strong-willed students went to Africa to develop an exchange program and co-op opportunities in Kenya. Feaster said the trip involved 25 days of negotiations and brainstorming in an attempt "to implement a miraculous plan."

Feaster, who was part of the student voyage, said the students returned from Africa and gave a community-wide report. The report was unacceptable to the Old African-American Institute, which in 1969 moved from the Forsyth building to 40 Leon St.

Faculty at the Institute wanted to know names of contacts, but the students at the Norfolk House felt this was privileged information and should be withheld. Major disputes developed between the Leon Street African-American Institute and the Norfolk House African-American Institute. Feaster said there was a breakdown of structure due to the change of focus between the two Institutes, and the Norfolk House African-American Institute was shut down by Dean Latham because of the conflict.

Feaster says that the current African-American Institute has established far-reaching programs that continue to wage the battle that the first black students fought when they enrolled at Northeastern University.

Along the trails of freedom

By Mike El
Onyx Staff

An intimate of crowd of about 20 gathered to listen to a lecture about the African-American experience in Boston by Verdaya Mitchell-Brown, program director at the Museum of African-American History, on March 13.

Throughout her lecture Brown stressed the importance of African-Americans having an agenda, and uniting, "not in words, but in actions."

"We went to each other (for solace). It was about unity, and that's what we've got to do today. We've got to find unity," Brown said.

On having an agenda, Brown challenged black youth to achieve, so that when the doors of opportunity open, they are in a position to get in, and hold the door open for more blacks.

During her presentation Brown discussed black achievers that are rarely

touched upon. For example, Brown shared the story of Louis Hayden, an escaped slave who worked on the underground railroad. As the story goes, Hayden hid runaway slaves in his home and when slave catchers came around he would invite them into his home; however, there was a catch.

Willing to sacrifice his life, Hayden kept dynamite hidden beneath his front steps, and told slave

catchers that if they tried to recapture any slaves, the whole place would blow with the slave catchers, the escaping slaves and himself in it.

According to Brown, this is only one of thousands of stories detailing the prolific history of African-Americans.

Brown asserted that African-Americans should feel challenged to make sacrifices today.

Martin Luther King III inspires students

By Dell Hamilton
Onyx Staff

It is one year before the twenty-fifth anniversary of Martin Luther King, Jr.'s assassination, his son continues to preach the message of activism. Last month in Northeastern's Blackman Auditorium, Martin Luther King III addressed about 100 students and urged them to try and change the status quo of American society.

King not only renewed the call to fight racism but also to change current economic and educational disparities. It is tragic that racism has to be discussed even now in the 90s, he said. Because of the sad state of the economy, Americans really don't have time to let racism get in the way, he said.

"For every year and actually every month, hundreds and in some cases thousands, of jobs are being

lost. And so we don't have time to get caught up in racism," King said.

But during the Council for University Programs-sponsored event, King reminded the audience that students were often the driving forces behind the Civil Rights movement. It was students that were responsible for the recent struggles and demonstrations against apartheid South African and communist Chinese governments, he said.

Although some would dispute the effectiveness of the Civil Rights movement, according to King, student activism brought about laws like the Voting Rights Act of 1965 and the Civil Rights Act of 1962.

He also stressed the importance and involvement in the right to vote, especially since so many had fought and even died for that right.

"Because we should never get to a point where we don't



James Lay, Sean Hamer, Michael Brown, Ray Eady and Mslunson Delly are honored to pose with their guest speaker, Martin Luther King III. Alpha Phi Alpha Fraternity, Inc. sponsored the event.

(Photo by Byron Hurt)

participate, where we don't care how out tax money is divided. Where we don't care how our services are being delivered to us," he said.

Some may be fooled by Bush's State of the Union address, but any changes he proposed should've been done as soon as he got into office, said King. Choosing the politician who is going to strive for the development of

racial equality is essential, he said.

Like ancient civilizations that no longer exist, the United States is headed on a downward spiral, he said. This spiral grows out of the country's expediency for violence, he said. King said that violence and self-servicedness are pervasive throughout American society. The "I got mine, you get yours" attitude

of the 80's was a perfect example of that, said King.

The problems of society need to be addressed collectively, King said. "It can not be addressed in a vacuum. They cannot be addressed (by one person) alone," he said.

Ultimately, a level economic playing field needs to be built for all citizens and gaps in the educational system need to be filled, according to King. Part of the problem is that too much of education is given from a Western European perspective, he said. That isn't necessarily bad, but it's not the only perspective, King said.

"Education is the cornerstone of democracy. But it must be true education, not slanted education," he said. The expansion of a more multi-cultural educational curriculum would contribute to the eradication of racism, he said.

Mary McLeod Bethune Institute Strengthening the young women of tomorrow

By Shanta Raveen White
Onyx Staff

"Harambee! Harambee! Harambee! Harambee!"

That's the sound 60 energetic young black and Hispanic girls made with the help of volunteer teachers at the first meeting of the Mary McLeod Bethune Institute for young women (MMBI).

Harambee, a period where the girls are welcomed to the "family" and urged to share something with the group (ie. a poem they know, a greeting they know in a different language or any thoughts they have on their mind).

"Everyone has something to share," said MMBI vice-president Sharon Beck. "And that is why Harambee will take place at the beginning of each Institute session."

The Institute got underway at the African-American Institute after four months of preparation and anticipation. This pilot program, which will run from March to June, holds classes on African-American and Hispanic history, values, ethics, and self-esteem with a core curriculum of math, science and reading.

"Young women need mentors, a form of sisterhood that will bring them together to respect one another," said Tanya Perkins, a volunteer math teacher. Perkins then jumped into a circle of 36 third grade girls, who giggled and joked their way through

the first day of classes.

"We are here to develop them into the best women they can be," said Beck. "The parents are excited, the girls are excited, and the volunteers are excited, with that combination you can not help but to have a successful program," said Beck.

At the end of the day Dean Keith Motley, of the Paul Robeson Institute for young men, was presented with a portrait of Mary McLeod Bethune, founder of the National Council of Negro Women, the mother organization of the Institute.

"We're like a rocket ship going up, the stars are the

limit. We're going higher and higher each day," said

Beck. The Institute is like a multicultural family, every-

one should be proud of it, she concluded.



Young sisters strengthen their reading, writing and math skills and learn about Black and Hispanic history at the Mary McLeod Bethune Institute.

(Photo by Tanya Perkins)



MMBI students bring out the child in Delia Henderson and Heather Lawson.

(Photo by Janice Hardeman)

Affirmative Action: Job-hiring issue sizzles in '92

By Byron P. Hurt
Onyx Staff

For Joe Bonnell, 23, a white graduate student at Northeastern University, affirmative action means reverse discrimination.

Bonnell doesn't know much about the job opportunity program, but what he does know, he doesn't like.

Bonnell is like most white Americans who believe that hiring based on skin color, sexual preference, religion and physical handicaps is unfair.

"I don't think that hiring a black person just because he's black is fair if that person is unqualified," said the sports management major. "It's just like me hiring a white person that's not qualified for the job. On the other hand, I do think that minorities should be given more of a chance," he said.

For Frank Middleton, 21, a biracial history major at Northeastern, affirmative action means opportunity. Middleton believes that affirmative action is the only way that minority groups will ever achieve equal opportunity in the work force.

"The past injustices and race discrimination are so deeply rooted, without legal legislation whites will continue to discriminate against minority groups," he says.

For Bonnell and Middleton, affirmative action is sure to be remain a hot issue in 1992. Both travel a road that will eventually lead them into a corporate America dominated mostly by white men. Like Bonnell, most Americans are concerned about the program designed to provide all people equal access to employment without regard to race, religion, sex, age, national origin, veteran or handicap status.

Why is affirmative action such a hot issue as America approaches the 1992 presidential election? Many believe that the plunging economy and affirmative action's racial implications is cause for the hostility. The threat of losing job security to blacks to compensate for past discrimination seems unfair to most whites.

"Affirmative action is more of an issue now than it has been in 10 years," said Sue Wilson, assistant director of affirmative action at Northeastern. "During economically depressed times, race becomes a factor. People feel like they need a scapegoat to blame their problems on," said Wilson, who is white.

"The reason for the increased focus is economic, which then makes it racial," she said.

Eric Clemons, a black weekend sports anchor at WHDH-TV in Boston, disagrees with whites who think that affirmative action is unfair. Clemons said more

should be done to help minorities attain equal economic status on the job and in African-American communities.

"Affirmative action would only be scratching the surface for what blacks went through," said Clemons. "They [whites] forgot how unfair it was when blacks weren't allowed to read or write. They forgot how unfair it was to be oppressed for 350 years. Blacks are the most unemployed people that I know of. I think incentive loans should be given to qualified blacks to rebuild our communities," said Clemons.

Still, preferential treatment has aroused opposition from many whites. Not surprisingly, 88 percent of whites say that minorities should not be granted preferential treatment in hiring to pay for past injustices, according to a recent ABC News-Washington Post poll.

Dr. Ronald Bailey, chairperson of the African-American Studies department at Northeastern, agrees with Clemons. Bailey believes that affirmative action has an important place in American society.

"Affirmative action was and still is a positive and necessary step at addressing past discrimination," said Bailey. He believes that Supreme Court Justice Clarence Thomas' stance against affirmative action and quotas is political white-washing used by President Bush to confuse the issue of affirmative action.

"It's all part of the politics to dismiss past discrimination," said Bailey. "Clarence Thomas is where he is today because of affirmative action

and now he's against the same tool that got his foot in the door."

Some African-Americans, like Thomas, are split on the effectiveness of affirmative action and the debate over the desirability for it is increasing in African-American communities. Conservative African-Americans argue that affirmative action is just another mechanism that creates dependency in the African-American community and allows African-American

victimization and rely on their efforts to gain access to the American mainstream.

In a *Time* magazine interview, Steele said, "blacks now stand to lose more from affirmative action than they gain. Racial preferences implicitly mark whites with an exaggerated superiority just as they mark blacks with exaggerated inferiority ... for blacks, they have the effect of stigmatizing the already stigmatized," said Steele.

Token Black Syndrome is

"The intention of affirmative action is to bring in qualified people. You have to determine what the basic qualifications are. A person may be less qualified, but still have the skills necessary to excel on the job. Sometimes you have to look at other factors. When less qualified people with no skills are hired, that's when the affirmative action program is being misused."

— Sue Wilson

cans to pin their failure on whites rather than their own shortcomings.

Author Shelby Steele is a proponent of this belief. In his book, "Content of Our Character," Steele claims that blacks are more oppressed by doubt than by racism, and that it is time for blacks to look beyond their

"Most whites want to believe that blacks are unqualified and that puts blacks in the position to prove themselves," said Professor Joe Warren, who teaches a poverty and politics course at Northeastern. "Often times blacks wind up looking silly because they try so hard to be accepted on the job."

Token Black Syndrome becomes a real problem when less qualified blacks are offered jobs to diversify the work place. "They become the spook who sat next to the door," said Warren, referring to the book written by Sam Greenlee, which explains the effects of Token Black Syndrome.

"The spook who sits next door is the black man or woman who is highly visible on the job but has no decision making power. Once they get hired they reach a job ceiling where there is no more upward mobility. That's the down side to affirmative action," said Warren.

Wilson says that minority groups are brought into the workforce to add the competitive factor and to better represent society — not to fill quotas.

"The intention of affirmative action is to bring in qualified people, said Wilson. "You have to determine what the basic qualifications are. A person may be less qualified, but still have the skills necessary to excel on the job," she said. "Sometimes you have to look at other factors. When less qualified people with no skills are hired, that's when the affirmative action program is being misused."

Most African-Americans say they do not want handouts. Belaboring over affirmative action clouds the stormy issue between African-Americans and whites. Instead, African-Americans want opportunities equal to that of whites so that self-reliance can be the aim of their future. The real hope for both African-Americans and whites is that economic recovery is on the way, so jobs can be provided for all people who want work, regardless of color.

When better job training and more educational opportunities are provided, the question, say experts, of qualification will slowly fade away.

The Onyx-Informer

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More to
college than
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By Raynelle Swilling
Special to the Onyx

What do you do with your
free time?

Brothers and sisters, we
wear the Malcolm X para-
phernalia strong, the Peace,
Black Love, Respect and Pro-
tect our Black Women, and I
Love Being Black shirts. But,
what have you done for
your community lately???

The full Northeastern ex-
perience is not to discover
your Blackness, go to class,
study, socialize and party. As
black students in a pre-
dominately white institution,
there are times when we are
at a disadvantage. There are
times in the classroom, on
campus and in society as a
whole that we feel powerless.

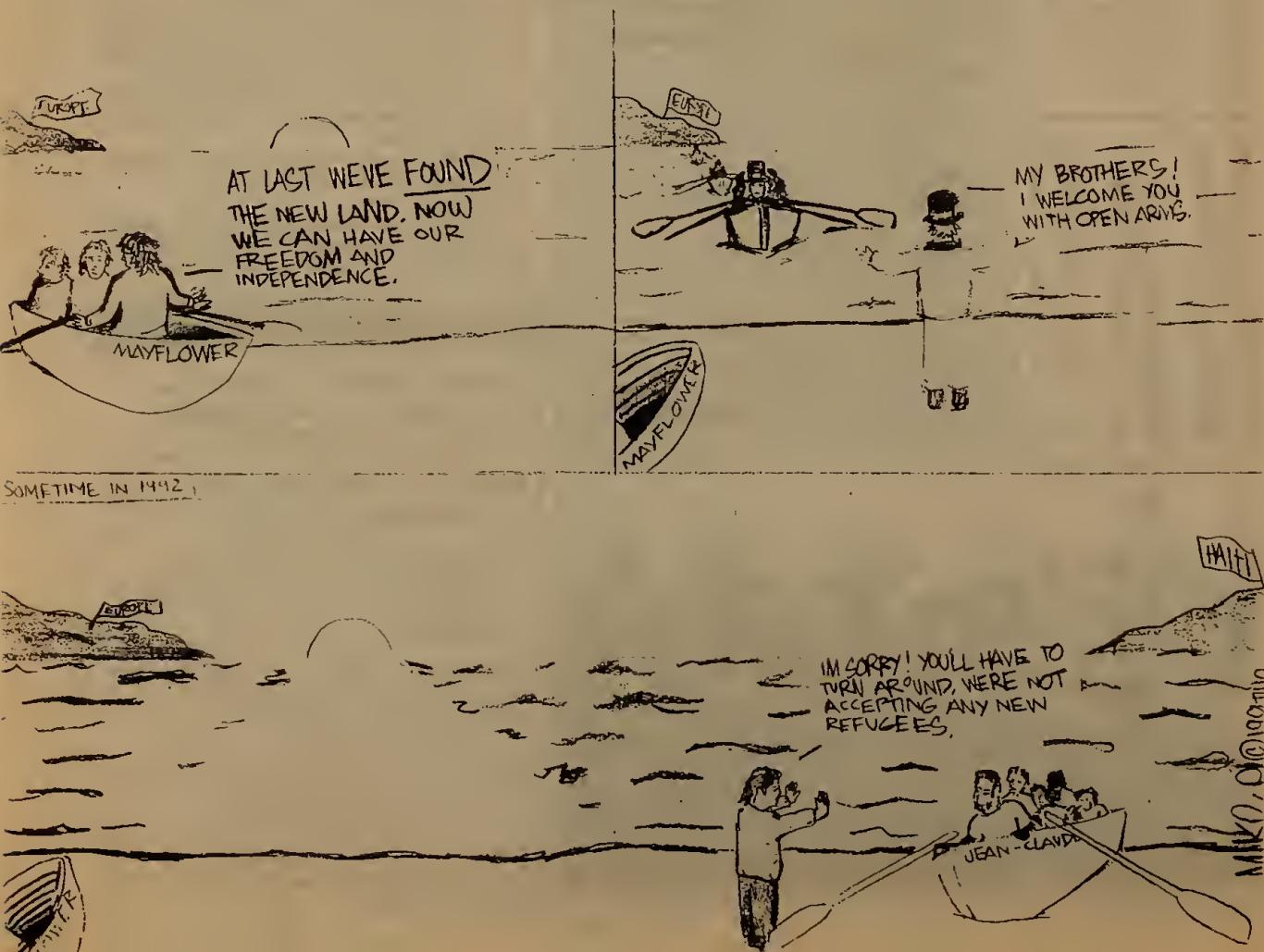
Granted, there are things
that we can not change.
However, there are things we
can change. Students have
always been America's loudest
voices. In the '60s students,
along with community
leaders, demonstrated, protest-
ed and fought for some of the
very issues that face us today.

If students do not demand
an end to police brutality, an
end to the importation of
drugs in our communities, an
end to gang violence, then
our minimal responsibility is
going into our community
and educating our youth.

We can prepare the youth
for what lies ahead of them,
teach them history, morals,
values, and respect for self
and others. With our positive
influence, they may be the
next generation to make a
change.

Once Northeastern stu-
dents give back to the com-
munity surrounding us (Rox-
bury), then and only then
can we leave N.U. saying
"We got the full North-
eastern experience" and feel-
ing good about it.

For information about
community organizations
contact: The Mary McLeod
Bethune Institute for girls or
the Paul Robeson Institute
for boys. The organizations
operate out of the African-
American Institute and can
be reached at x4131.



• Quiz Bowl*continued from page 1.*

accounts; posters, and cassette discs. The cassette disc packages were provided by SONY.

"For the participants, this contest presents an opportunity to engage in an intensive study of black history that might not otherwise happen unless they take a black history course," stated Ms. Lula E. Petty, coordinator of reading and study skills at the African-American Institute and coordinator of the 1992 Quiz Bowl.

"For the audience it's a chance to learn and maybe become motivated to go out and read further about our rich historical legacy, prayerfully to change behavior to make our thinking and behavior more positive and productive," concluded Petty.

Sean Hamer says the competition is a symbol of unity. "It's important for us to come together in an event like this," said Hamer. "There is a decline of black males in college, and a support group like this shows that black males are in college," said Hamer.

"It reinforced my faith in black people as a whole. It's good to see black people get together other than for a concert," stated Kurt Harrison, captain of the 1992 Ralph Bunche Scholars Quiz Team. "In this society where the truth about our history is kept hidden from us so long, it's good to see us learn," said Harrison.

The Onyx-Informer

Wishes you a
safe & relaxing break!
See you in the spring!



Members of the Spellman College Glee Club sang to their hearts' content for NU students and faculty at a March 7th performance.

(Photo by Chris Herbert)

Silent Prayer

There is no light
There is only dark
Where are you?
i cannot see.

Encased in the gloom
A prayer i recite
May our hearts, our souls
one day reunite

Long ago, i took flight
Now i can't stand the night
Lost, i wander
through the caverns of my heart

i have no partner
my steps falter.
There is a loss here
i cannot deny

Amidst the night
i must fight
the walls.
They follow me
and sneak attack.

You're alone,
they say.
You have a knack.

What is the fear?
Admitting a need
Doing the deed
Exposure.
Expulsion.

The danger?
Rejection.

Paralyzed,
i am numb.
ifunction.
ismile.

Knowing all the while
a part of me is gone.

ican't remember the song.
Onerefrainremains:
Our love is going down.

.....Kemi Olu

BLACK FACT

ON APRIL 3, 1973, MRS. LELIA FOLEY WAS ELECTED MAYOR OF TAFT, OKLAHOMA, AN ALL-BLACK TOWN. FOLEY, A HIGH SCHOOL GRADUATE, MOTHER OF FIVE AND ONE-TIME WELFARE RECIPIENT, OVERCAME ALL ODDS IN BECOMING THE "FIRST BLACK WOMAN MAYOR" IN THE UNITED STATES.

**Advice Line**

Dear Uzura,

I thought I knew I was sorority material until some "young black women" started acting silly! I really don't know what happened between this group of "young black women." However, I'm sure things didn't have to come to dissin' your sister!

Uzura, this sorority has always had my utmost respect. What should I do if I really want to be in this sorority because of its overall goodness yet, at the same time give my respect to certain "young black women" who obviously don't know what RESPECT is.

Unknown Future Soror?

Dear Unknown,

If you know about the "overall goodness" this sorority has, why are you going to let certain members stray you away from the rest of the respectable women? Don't change your mind because certain "young black women" started acting silly!

Let them continue to be "the young black women" they are, but that does not mean you have to act the way they do in order to be accepted.

If the day ever comes when you do become a soror, you may be able to change the attitude of your "young black women's" organization.

But if not, always remember: NEVER diss your brother or sister whether you are in a sorority or not because it shows a lack of respect for you, let alone your brother or sister."

This Month in History...

March 2, 1867 - The United States Congress enacts the charter to establish Howard University, Washington, D.C.

March 10, 1913 - Harriet Tubman, leader of the Underground Railroad dies.

March 16, 1827 - The first black newspaper, Freedom's Journal, founded in the United States.

March 21, 1960 - Seventy-two freedom fighters protesting apartheid killed in Sharpeville, South Africa.

March 23, 1916 - Marcus Mosiah Garvey arrives in America from Jamaica.

March 27, 1914 - Arthur Mitchell, founder of the Dance Theatre in Harlem, born in New York City.